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UNIVERSITY OF DURHAM

مركز دراسات الشرق الأوسط

والمدراسات الإسلامية

CENTRE FOR MIDDLE EASTERN
AND ISLAMIC STUDIES

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**RED SEA CITY:
IMAGES
OF THE
JEDDAH URBANISATION**

An exhibition of photographs

Sir James Knott Hall,
Trevelyan College
University of Durham

28 April to 5 May 1983

PK 410.5
DURHAM

Durham is England's third oldest university founded 150 years ago by the last of the Prince Bishops and accommodated within their fortified palace in this ancient city of Durham.

As might be expected from this background, theology together with the languages and literature of the Middle East have flourished from the inception of the university and in 1947 Durham was one of five universities selected by the Scarborough Commission for the expansion of studies in these fields. The Durham School of Oriental Studies established in 1950 was charged with responsibility for developing Middle Eastern and Islamic Studies and in 1961 Sir William Hayter's Committee on Area Studies recommended that a further emphasis on contemporary Middle East affairs should be given especial support in the universities of Durham, London and Oxford. The Durham Centre for Middle Eastern and Islamic Studies was established a year later and now in its twenty first year continues to expand.

Last year its distinguished visitors included HE Ahmed Daifellah Al Azeib, Ambassador of the Yemen Arab Republic in London; Sir Richard Beaumont, Chairman, Arab British Chamber of Commerce; Sir Harold Beeley, Chairman, World of Islam Festival Trust, Dr. Omer Mohed Beleil, Vice Chancellor University of Khartoum; Lord Caradon, Minister of State and Representative of the United Kingdom at the United Nations (1964-70); HE. Rahmi K Gümvrükçüoğlu, Ambassador of the Republic of Turkey in London; HE. Mohamed-Mehdi Benabdeljalil, Moroccan Ambassador to London; Dr. Faez Tarawneh, Chief Economic Advisor to the Prime Minister of Jordan; Dr. Ezzeddin Ibrahim, Cultural Advisor to the President, United Arab Emirates and Rector of U.A.E. University.

At the end of last year the Centre moved to more commodious accommodation at South End House formerly the Shepherd coaching inn on the main approach road to Durham from the south. The Jeddah photographic exhibition is the first of a number of events marking the Centre's official coming of age. More particularly it is intended to cement the relationship between the university where there are fifteen Saudi post graduate students and the City of Durham to which officers from the Jeddah Mayoralty were recently attached for an extension of their professional experience. Apart from this it is particularly gratifying that four Saudi students are undertaking doctoral research on various aspects of the Jeddah urbanisation.

The Centre acknowledges with gratitude the contribution made by all who have assisted with the preparation and arrangements for this exhibition but particularly Sheik Mohammed Said Farsi Mayor of Jeddah; Councillor Walter Stobbs the Right Worshipful Mayor of Durham; Miss Deborah Lavin, Principal of Trevelyan College and the Bursar, Lt. Col. D. A. Brown; Dr. Richard Lawless the Assistant Director and Staff of the Middle East Centre; Ahmer Zaike and Osama Jastiniyah Chairman and Vice-Chairman respectively of the Saudi Students Society and finally to Roy Gazzard the Centre's Pro-Director who with others has prepared this permanent record of the exhibition featuring the astonishing achievements in urban design and construction initiated by the Mayoralty of Jeddah during the past two decades.

J. D. Norton
Director

The views and interpretations in this paper are those of the authors and should not be attributed to the Centre for Middle Eastern and Islamic Studies or the University of Durham.

Time itself has a special meaning for us in Jeddah. Some things disappear, others appear. It is most important that we manipulate, but also respect, Time.

In other cities, speaking in general terms, planning and its accompanying studies are preceeded by a thorough appraisal of the project involved only then followed by the drawing up of a plan for its preparation and execution. All this disregarding Time. Through the stages of studying, discussing and executing a complicated scheme, a whole year, or even many years would pass, leaving the city lost under a pile of papers, involved visitors, the owners of companies and contractors.

I remember a time when Jeddah was situated only with her walls, like a white dove, nestling peacefully on the sea shore, awaking at daybreak, seeking her livelihood from the sea: fishing, commerce, cargo transportation.

At other times I remember my early days working in Jeddah when I was first appointed to the Town Planning Department. There we worked, translating our dreams on to paper, our dreams of the great Jeddah, its streets, its buildings. These dreams we had brought from Paris, London and Cairo in order to develop Jeddah. But we suddenly awoke to one truth, that we must provide accommodation for all those coming in to participate in the development and what we then thought was the solution.

That was twenty years ago. It was a mistake, for we were allowing our selves to copy plans and designs derived from environments entirely different from our own; they were the plans of a different climate, of a different tradition and of different customs.

In time we discovered how mistaken we were to import such architectural ideas. Time showed us that our own architecture with its own style and components, its own internal and external functions is part of our own personality and culture. In time we became aware that our architectural planning must emanate from ourselves, from our own needs. We must have our own personality which distinguishes us from others. Jeddah, then, must remain Jeddah with all her characteristics, peculiarities and spirit. Even a dish of black beans loses its distinctive taste when presented in an unusual or unknown way! Therefore the planning of our city, its streets, its nooks and crannies, and its sculptures must emanate from our religion, from our traditions and from our customs.

Time now remonstrates with us in Jeddah. But in order to appease her, we have at last begun to call seriously for the preservation of what is truly Islamic and Arab architecture, with all its local facets.

Today we are running a race against Time. We still witness the spread of properties around the heart of our city, often before the spread along the arteries of the greater urban body. "Jeddah is the bride of the Red Sea"; yes, but only with our specific agreement.

With cooperation and in a spirit of friendship, Time will allow us – with God's grace and continued support to create this sound body.



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M. Said Farsi
Mayor of Jeddah

Store 5572

CITY OF DURHAM



The Right Worshipful The Mayor of Durham
Councillor Walter Stobb

TOWN HALL DURHAM DH1 3NJ
Telephone Durham (0385) 67131

It is my belief that the environment and quality of life should be the primary concern of those who govern.

Durham City is proud of its unique culture, its religious significance, its past leaders and its industrial heritage. We endeavour to maintain all that is significant from the past, to develop the future; to-day's standards will be an identifiable reflection for generations to come.

The University of Durham has recently celebrated its 150th Anniversary and in consequence of the outstanding achievements of the University, and its worldwide reputation, the City Council was pleased to confirm the perpetual right to process the Civic Sword at its Annual Congregation for the Conferment of Honorary Degrees.

This year sees the 100th Anniversary of the Miners' Gala for which Durham City is so famous and which reflects our association with an industry that has determined much of our social and economic development.

The current Exhibition at the middle east centre has a threefold significance in its association with the City of Jeddah, the University and the City of Durham.

I am delighted to claim to share similar concerns with His Excellency Sheik Mohammed Said Farsi for the growth of a City and for the preservation of its religious, social and environmental attributes. Durham has rightly been described "the jewel in the crown of Northumbria".

If "The purpose of cities is to provide a place to build and to give shelter. One must keep out what is harmful and bring in what is useful The craft of architecture is the first and oldest craft of sedentary civilisation", then we may both be seen to be part of schemes of greater things to come.

It is with great pleasure that I welcome His Excellency Sheik Mohammed Said Farsi, Mayor of Jeddah, Saudi Arabia, to the ancient and beautiful City of Durham, England.

W. Stobb

MAYOR

JEDDAH IN HISTORY

If one were to accept the majority opinion of the early and mediaeval geographers and scholars, the correct Arabic form for the name of the town would be Juddah, signifying 'sea-shore', as well as 'way', 'beaten track'. A minority of these prefer Jiddah (which would have much the same meaning as Juddah above) and Jaddah ('grandmother'), the latter because of the presence of what was believed to be the tomb of Eve in the town.

Jeddah was undoubtedly in existence before the coming of Islam in the seventh century. Indeed it appears to have been the home of a number of pre-Islamic idols which were later transported to Mecca. A part from this role as a centre of idolatry, however, we know nothing of the pre-Islamic town. In 2/646 the third caliph, Uthman (caliph 24-36/644-56), selected Jeddah as the official port of Mecca in place of al-Shuaybah, an older port situated to the south of Jeddah. Thus, as the importance of Mecca grew in Islam, so too did that of Jeddah through which its considerable imports from the east, India, and west, Egypt, passed.

We know from the abundant geographical information at our disposal that, by the fourth/tenth century, Jeddah was a thriving and wealthy commercial town. The customs dues collected on all commodities coming into the Hijaz brought prosperity not only to the town of Jeddah, but also to the remainder of Hijaz. There were also the taxes levied on all pilgrims who arrived by sea in the port. The fifth/eleventh century Persian traveller, Nasir-i Khusraw, has left us a vivid description of the town. He informs us that Jeddah was still without a wall and supported a male population of some 5,000. The town was governed, he added, by a slave of the Sharif of Mecca. The main duty of the governor was the collection of all taxes and dues, both commercial and those pertaining to the pilgrimage. Another description dating from the sixth/twelfth century which has come down from the renowned traveller, Ibn Jubayr, who was clearly interested in the architectural, as well as the commercial scene in the town. As for the former, he mentions in particular reed huts and khans and mosques made of stone. He is also generous in his praise of the Ayyubid ruler in Egypt, Saladin, who had over-ruled the local sharifian rulers and abolished certain taxes levied by them.

By the seventh/thirteenth century, the Abbasid caliphate with its capital in Baghdad and main port Basra, was in serious decline. Much trade, formerly passing through Basra, in consequence found its way to Jeddah. Goods flooded into the town: from Europe, wool, and Egypt, gold and other metals and from India, all varieties of spices, rice, grain and other food stuffs, as well as precious and semi-precious stones. We know that a ten per cent levy was raised on all these commodities. In 828/1425 the Mamluk sultanate, which controlled Egypt and Syria, was able to impose a measure of control over Jeddah. They had stood by, enviously watching the town prosper and, although at times permitting the local Hijazi sharifs a share in the wealth, played a direct part in the collection of all revenue in the port. Jeddah thus became closely bound to Mamluk Egypt, politically as well as economically.

The circumnavigation of Africa by the Portuguese in the last decade of the ninth/fifteenth century brought a whole new dimension to the history of the Indian Ocean and Red Sea areas. Jeddah was by this time a rich economic prize in itself and its Mamluk masters were also much concerned by the frequent attacks on Muslim shipping by the newly arrived infidels. The town had to be held and defended at all costs and in 912/1506

(other sources suggest the later dates of 915/1509 and 917/1511) the Mamluk governor of Jeddah, Husayn al-Kurdi built an impressive fortified wall on the northern, southern and eastern sides of the town. The wall had the desired effect, for, when the Portuguese Lopo Soares de Albergaria in 923/1517 entered the harbour in hot pursuit of the Mamluk fleet, he left, unable to press home an attack on the town and deterred by the formidable appearance of the wall. The latter was incidentally demolished in 1367/1946 in order to allow an expansion of the town.

The Ottomans, who had succeeded the Mamluks in Egypt and who had retained some control over the Hijaz, kept Jeddah well protected against further Portuguese incursions into the Red Sea. The last unsuccessful attack on the town was launched in 948/1541. The Portuguese were repelled by the local ruler Sharif Abu Numayy, and indeed throughout the 10th/16th century, under Ottoman protection, Jeddah continued its role as an important commercial port with ships arriving there frequently from east and west. Throughout the 11th/17th and 12th/18th centuries too, Jeddah continued under over-all Ottoman control, though ruled on a day to day basis by the local sharifian family.

The late 12th/18th century had seen the rise in Najd of the Saudi family and in the early 13th/19th century Jeddah see-sawed between the control of the sharifs under Ottoman suzerainty and the Saudis. In 1256/1840 direct Ottoman control was imposed on Jeddah and a governor appointed by the Porte.

In the 14th/20th century, Jeddah was the first Hijazi town to fall into the hands of Sharif Husayn after he had proclaimed Arab independence in 1335/1916. The port then became the major supply post for the Arab forces in combat against the Turks. The town finally fell to the Saudi forces in 1344/December 1925 and in 1345/1927, Abdal-Aziz Ibn Saud and Clayton of the Arab Bureau met in Jeddah to conclude the Treaty of Jeddah in which Britain recognised the absolute independence of all Saudi territories in Najd and the Hijaz. The town continues to this day its important, centuries-old role as commercial port and place of entry of thousands of Muslim pilgrims on their way to the Holy City.

G. Rex Smith

JEDDAH A TRADING CITY

Jeddah for many centuries has been and still is the most important commercial centre not only in Saudi Arabia but along the whole Red Sea littoral. There is no doubt that commercial activity is the main function of the city. The absence of any great agricultural or other land resources of the Arabian coast encouraged a turning to the sea and to trade. Its commercial life grew rapidly following its formal foundation in 26/646, by the third Caliph, Uthman. He selected Jeddah as the official port of Makkah, since when it has become the commercial centre for Hejaz.

The thriving commercial and financial status of Jeddah, which is unique and unchallenged when compared with the rest of the Kingdom, is undoubtedly one of the main reasons for the continued acceleration in urban growth. There are several mutually reinforcing factors behind the commercial importance of the city, the first being the fact that the city is the largest service centre in the Western region and also serves the whole country. Both cause and result of this is, secondly the high rate of capital investment in the commercial sector. The factor is its pre-eminence as an administrative centre for the major part of the Western province. Not only is it the most densely populated centre in the whole province and the second largest city in the Kingdom after Riyadh, the capital, but Jeddah

also has the largest number of people working in trade of any city in Saudi Arabia. The total number of people engaged in trade, whether wholesale or retail was 21,259 in 1974, rising to 48,393 in 1981, an increase of 27,134 or 128% over 1975. This shows a substantial growth in just eight years, and explains the rate of expansion which occurred in Jeddah, particularly after the 1973 oil boom.

A comparison between commercial and other economic activities in Jeddah reveals that 79.3% of firms were commercial, whereas only 20% were industrial and 0.7% were financial.

Commercial activities in the city can be divided into two major categories as follows:

Wholesale trade

Jeddah can be considered to be the wholesale centre of the Kingdom in the traditional sense; in this context Jeddah's seaport is the main commercial port of the Kingdom and in and around it are found wholesaling premises in large numbers and of a high quality and range. In 1981, 73% of wholesale establishments in the Western region were located in Jeddah, and no other city in the Western region or even the Kingdom can compete with Jeddah in this regard.

Retail trade

One of the characteristics of the retail structure of the city is the very large number of retail establishments in relation to the population. The shopping activity of Jeddah is growing in terms of floor area, number and kinds of shops. This is primarily related to the great rise in disposable income in the country following recent increases of oil revenue which has affected all areas of economic activity in the city. This led to the inflow of large numbers of foreign workers to meet the large requirement for the labour force. Other related factors such as large investment by Saudis of their capital in trade, demands for goods, particularly luxury goods by Saudis and foreign communities living in the city, the use of more advanced equipment in the port of Jeddah which has helped to maintain the flow to the market with all kinds of imported commodities in a short period of time, and finally, the government subsidies for most necessary commodities and very low customs duties for the other goods have all helped in the growth of Jeddah as a market.

Accordingly, retail establishments are distributed throughout the city. A study of the distribution of retail commercial enterprises in Jeddah shows that there are clustered nucleations of varying size and composition and also that they are distributed in linear patterns along the main lines of communication. This clustering of shopping areas can be seen in the map, whilst the Central Business District (CBD) was and still represents the most important trading nucleus in the city. The actual birth of the CBD was near the old port, where commercial premises were aligned along the camel caravan route (Kabel and al-Alawee street) (see Plate 1 and 2) to the beginning of Bab Makkah (Makkah gate). This main commercial route which together with some other commercial feeder lines formed the core of the CBD inside the old city walls until 1947. By the 1950's, the commercial development which took place outside the Makkah gate, together with a small commercial development at Bab al Shareef formed the present shape of the CBD after the demolition of the walls in 1947 (see map). At this stage the CBD served an increasingly wide area as the built-up area expanded, and the CBD became the goal for multi purpose journeys.

By early 1960's, unplanned outlying commercial districts had been introduced to the city, as these areas had several advantages over the CBD such as less traffic congestion and lower land values. These centres were characterised by the same type of retail structure

which existed in the CBD with less density. There are several outlying commercial districts of this type distributed throughout the city such as the Bani-Malik and al-Ruwais outlying centres.

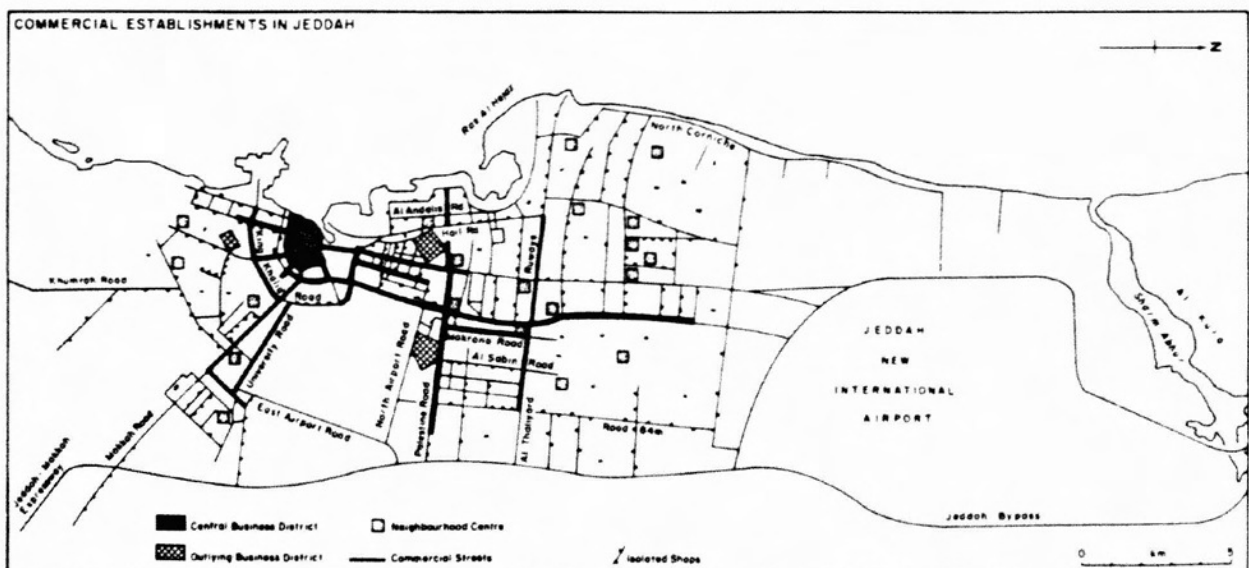
In less populated areas another type of commercial district has appeared, the neighbourhood market. By contrast with outlying centres the neighbourhood markets have a small number of retail establishments, and the number of service establishments is relatively small. They are fairly well scattered throughout the city and they infill the pattern of the residential quarters (see the map). With the increasing competition from the above mentioned centres the CBD has retained its dominant retail role by concentrating on the provision of speciality goods which are unobtainable in both outlying and neighbourhood centres.

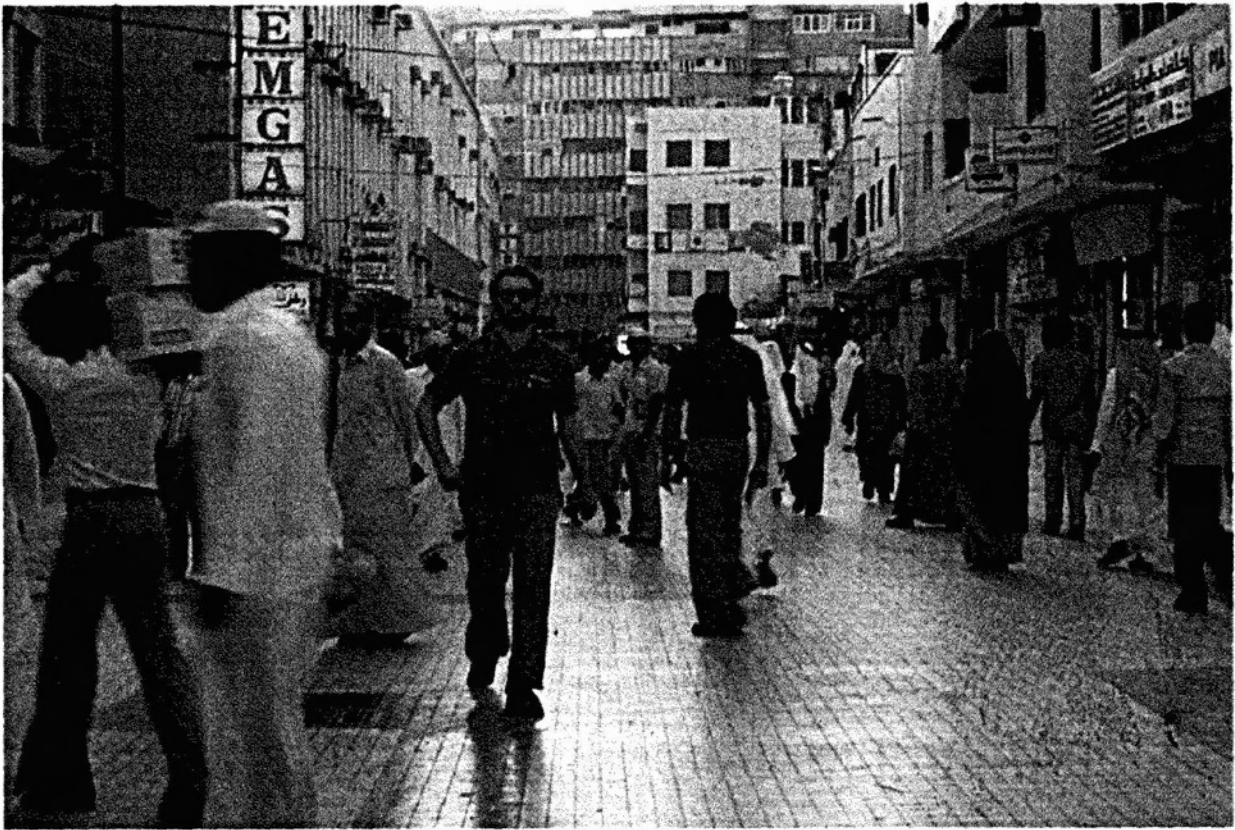
Commercial streets and isolated shops were introduced to the city at the same period of time, and started to grow rapidly to cope with the growth of the built-up area (see the map).

In the 1970's, particularly since 1973, the city had experienced a huge rate of growth as a result of the oil boom and the huge increase of oil revenue. Shortly after 1973 more highly developed modern retailing centres were built within the expanding city. The CBD was enlarged and remained the dominant commercial district of the city; the unplanned outlying centres, together with neighbourhood centres grew in size and at the same time increased in numbers. By the late 1970's new planned neighbourhood and outlying business centres had been built to serve the more affluent suburban areas. The development of these centres first occurred in the northern part of the city and then later in east and south direction. The introduction of the automobile, together with the improvement in the road system helped in the formal commercial shape of the city of Jeddah.

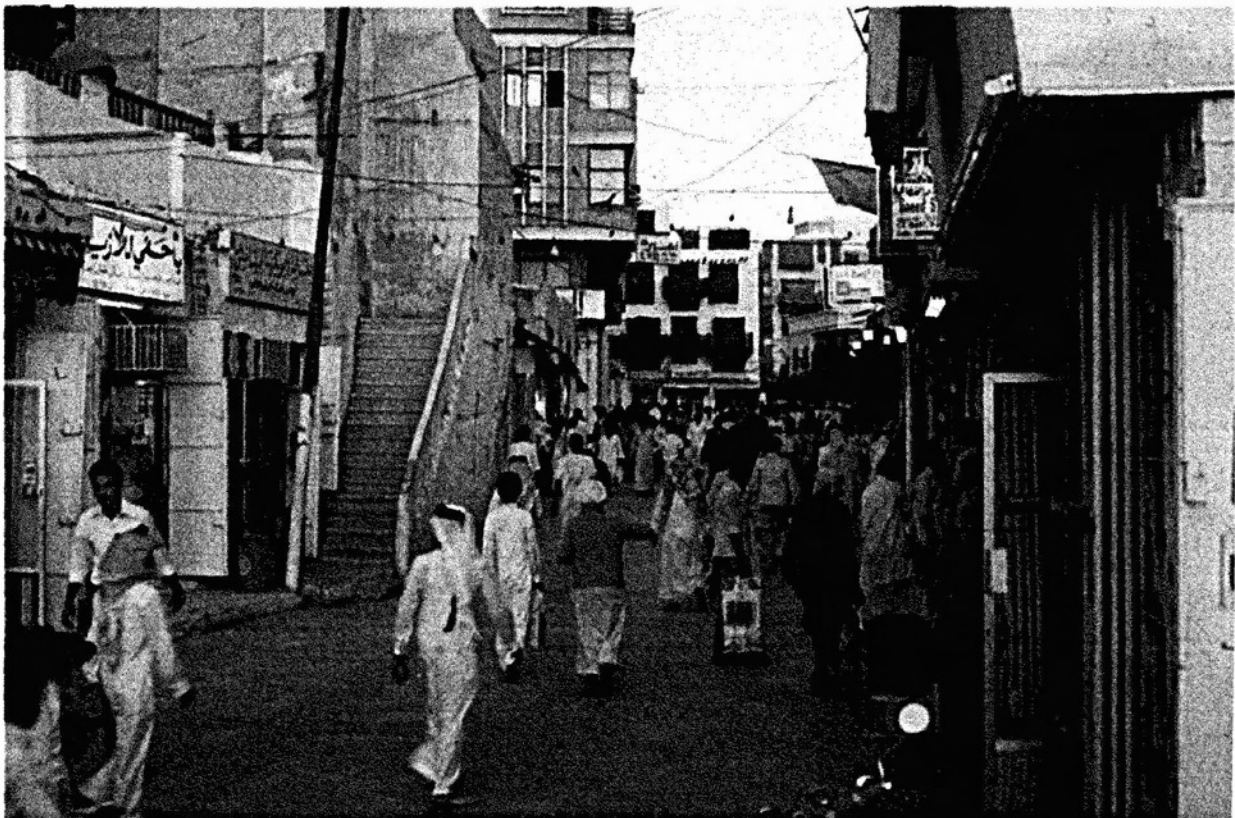
As indicated in the map, the rapid growth of the city is associated with a great expansion of arterial and local roads and streets in the age of the automobile and truck. The old trading heart, the CBD, remains the central node and commercial activity, which is represented in some form throughout the city and continues as the dominant function of Jeddah.

Osama M Jastaniah





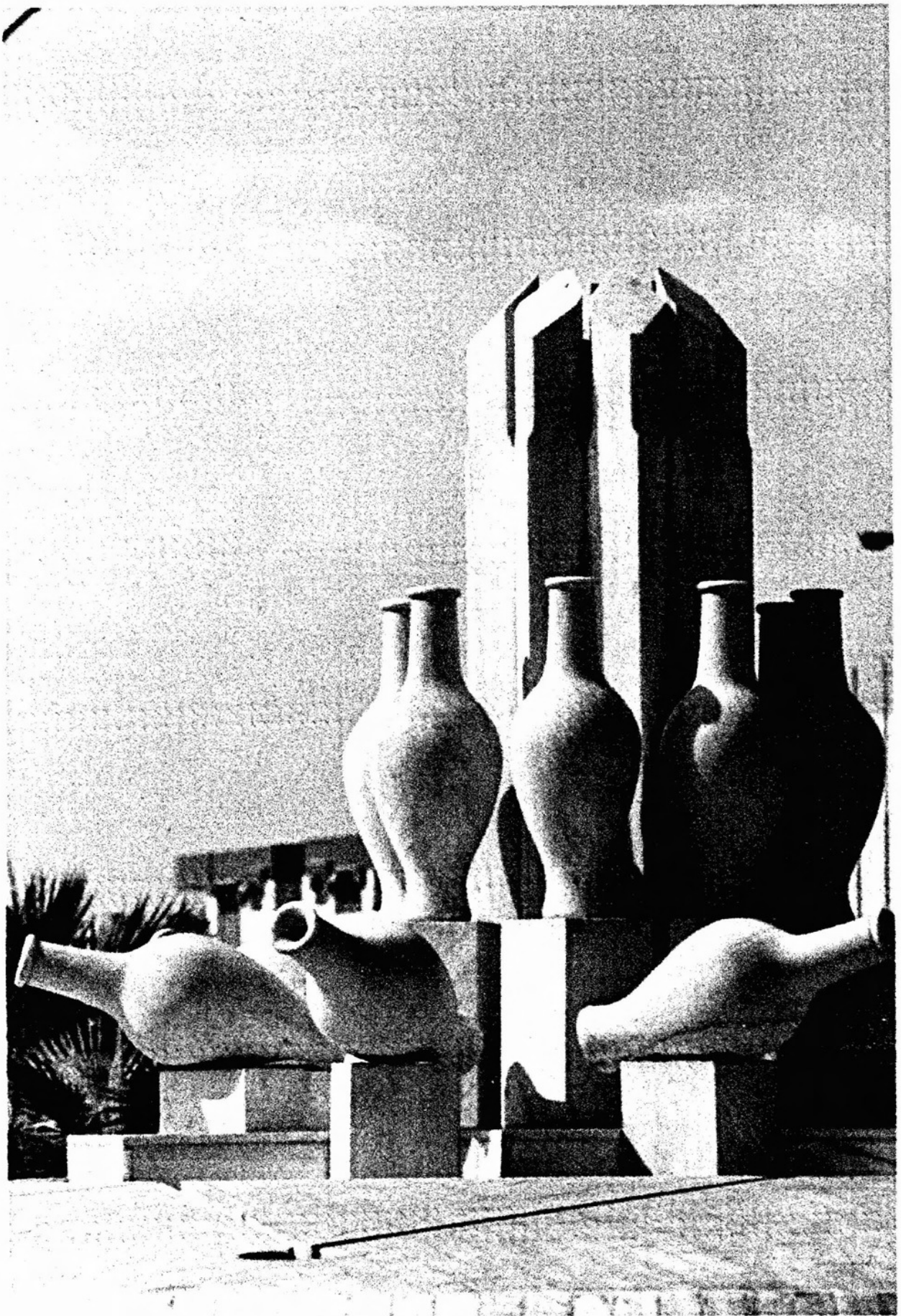
The Kabel Street precinct in the CBD



The Awee Street precinct on the line of the former camel caravan route.
through the CBD.



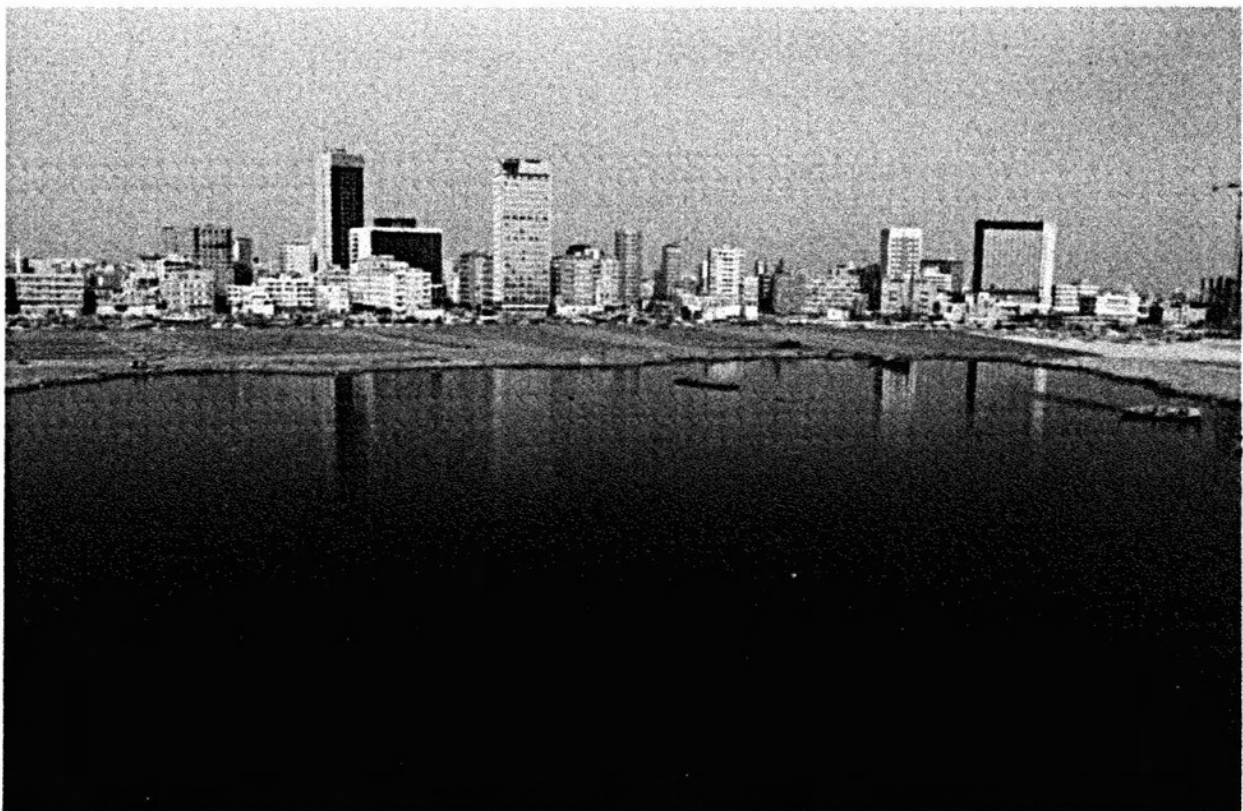
Formalised sculpture in 'Date Palm Square'.



'Ewers' sculpture by Lafuente on the Hamra road.



An air view of Jeddah
Prince Fahad road and the Saudia Airlines Building in the middle distance.



A sea ward view of Jeddah's central business district. (CBD)

TRANSPORTATION MODES IN THE CITY OF JEDDAH

The Red Sea port of Jeddah serves an important economic region of Saudi Arabia's western province. With a population approaching one million it is the nation's main commercial centre and focus of its highway network. Apart from its role as the principal entrepot on the western side of the Kingdom it has the distinction of being the main point of entry for pilgrims to Mecca from throughout the Muslim world.

Jeddah has become established as the interchange for international sea, air, and land transportation systems. Jeddah has long been the gateway to the holy cities of Mecca and Madina and each year many of the two million pilgrims pass through the port of Jeddah on their way to perform the Hajj. During the period of pilgrimage it was often necessary for vessels to wait four/five weeks before unloading due to congestion in the port. Therefore during the first phase of the five-year plan the problem was solved by nearly doubling the covered storage area and by adding a large new passenger terminal and air-conditioned administration building to the previously existing facilities.

During the past year the Jeddah Islamic sea-port has brought into commission the new container terminal, grain silos and flour mills and a refrigeration store. Work on new berths is progressing and by the end of 1983 a total of 45 should be available. A mechanised food, fruit and vegetable terminal is planned and consideration is being given to the construction of a sugar refinery. Performance at Ro-Ro berths is expected to improve following the appointment of a single contractor and the introduction of standardised purchasing procedures aimed at simpler and more effective administration and supervision. During 1958 Jeddah handled 50% of the Kingdom's sea-borne imports, 85% of all food imports and 75% of the pilgrim traffic by sea. Livestock was also imported in increasing numbers and in 1978 amounted to almost 2.4 million head per annum. Plans are well advanced to meet additional growth in this specialised sector and Jeddah is already the world's largest port for livestock traffic. The volume of tonnage handled per berth has risen from 831 freight tonnes per day in 1976 to 2053 freight tonnes per day in 1980. Based on shore operations only, the average daily discharge rate has risen from 25,411 freight tonnes in 1978 to 61,660 tonnes freight in 1980. Additionally there has been a substantial increase in warehouse capacity which has expanded by 139% since 1978.

Air transport by comparison to other modes is greatly advantaged. Because of Jeddah's central location the distance between it and towns in the peripheral regions are optimised and travel to them can be made cost effective. Air transport has the advantage of the uninterrupted natural freeway of the air, and above a certain distance the construction of an airport becomes more economic than the construction of a road, rail or sea link. Due to the distances involved the establishment of air services was found to be more convenient, economic and effective for administrative and government purposes than the construction of roads or railways. For this reason the government constructed the Jeddah Old Airport and established Saudia as the national airline.

Airports may be classified in two groups, international and local, based on the number of passengers carried, length and surface of the runways and availability of lighting and fueling services. Factors affecting the pattern of air traffic were found to be town size, traffic shadow and the availability of other transportation services. Town size over-rides other considerations when affected by the geographical distribution of motor vehicles, development of the road network and the potential for the generation of road traffic. Air

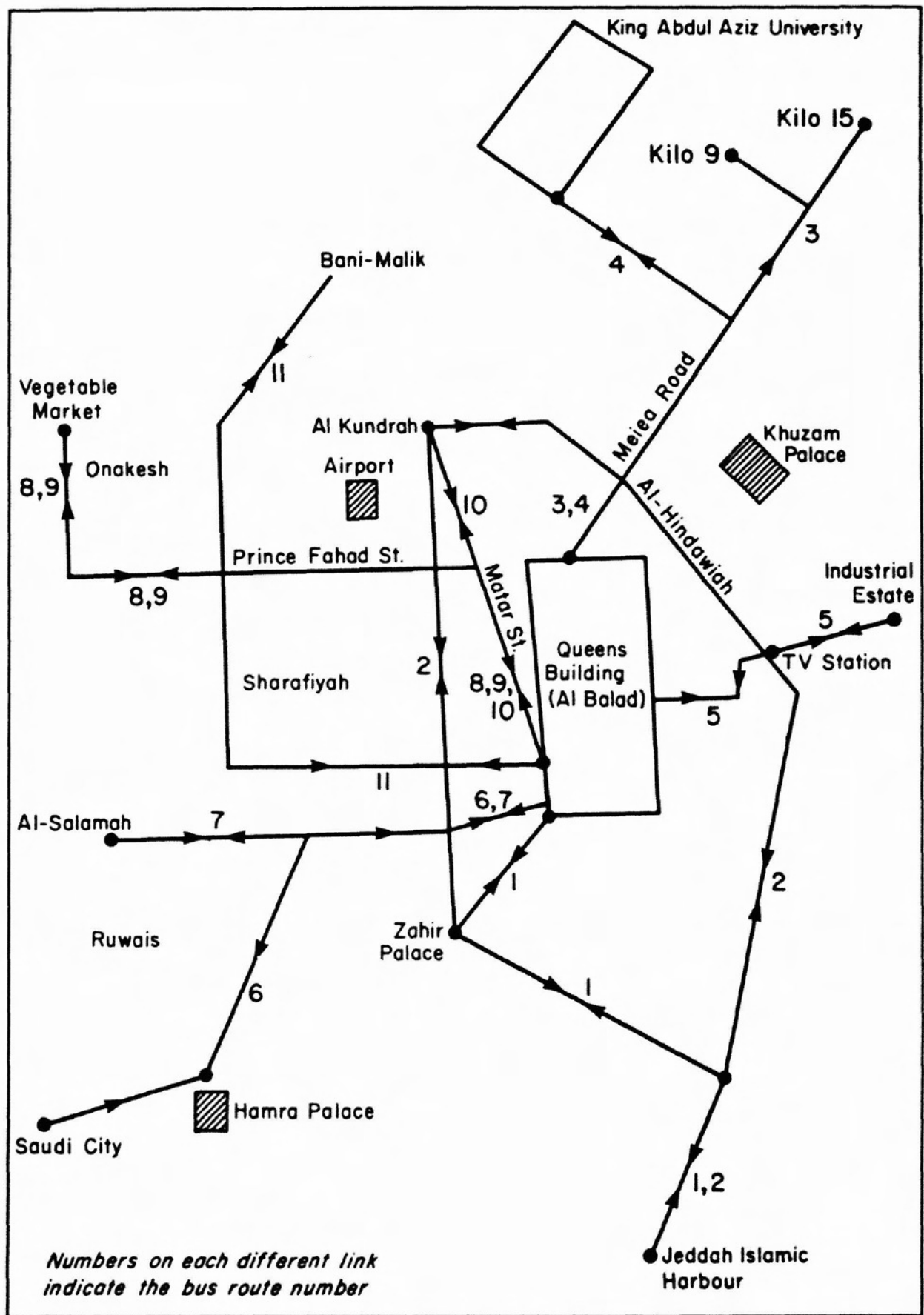
traffic because of its close association with passenger numbers and volume of freight is similarly closely connected with urbanisation. Traffic shadow is the tendency of the largest city in any cluster of cities to act as the traffic receiving point for the entire cluster and it has been used in the analysis of air transportation and urban distribution factors. The impact of the availability of other transportation services on air traffic is governed by the distance involved and the morphology of the area travelled. The importance of that factor decreases with the increase in the distance travelled and vice versa.

The Hajj months bring a high demand for air transport averaging 90% of the movements at the two main airports of Jeddah. Air traffic is playing an increasingly important role in the transportation of pilgrims. The average proportion of foreign pilgrims travelling by air during the period 1977-1981 was 28% compared to 18% during the period 1971-1976. Over this period Saudia has become one of the world's most progressive airlines from the standpoint both of size, service and technology.

The specially constructed pilgrims terminal at the new King Abdul Aziz airport is sited adjacent to a large pilgrims hotel and quarantine centre so that travellers from abroad need not cause congestion in the Jeddah city centre during the Hajj season. This terminal consists of two separate structures each 750×340 metres covering an area of 150 hectares. East and west of the Hajj structures are aircraft parking aprons and marshalling facilities.

Traffic is the movement of people or materials from one point to another along the direction of a desire line. This movement is generated by the influence of economic, social, political and certain other factors. The stronger the influence of these factors the greater is the volume of traffic. Population density and socio-economic activation are obviously important factors in the generation of road traffic but the distances involved also influence the quantitative flow. Generally the further away from the city the lower volume of traffic and the greater the length of road needed to accommodate it. Socio-economic activities account for 25% of the variation in traffic density but the pilgrimage is the single most important factor in the seasonal variation of road traffic. This is sustained by the fact the consumption of gasoline for motor vehicles throughout the Kingdom of Saudia Arabia increases by 35% during the period of the pilgrimage. In this connection gasoline consumption indicates growth in passenger traffic whereas the consumption of diesel fuel is indicative of the growth in freight traffic. Within the city of Jeddah the intra-urban road network is well advanced but the city still faces a substantial construction programme for additional roads and the up-grading of those already completed. The Jeddah-Mecca expressway which accommodates the movements of pilgrims during the Hajj is an example of the inter-urban netway at present being developed. Freight on this and other roads with the Kingdom varies considerably, according to the time of the year and during the season of the pilgrimage increases substantially due to the additional requirements for communication. Intra-urban transport within Jeddah is by bus or taxi cab.

Buses are in general use by students and people going to work with taxicabs for the use of women in line with Islamic cultural mores. The government has established a network of double and single decker buses serving the whole of the built up area. These routes are as indicated on the accompanying diagram. The load factor for trips serving the City Centre and Industrial Estate are higher due to people preferring to use buses for shopping and work due to inadequate parking facilities in these areas. There is also a limited number of buses to serve these needs and government is reluctant to increase the volume of buses and the additional capital investment that this would involve. Double buses were found generally



JEDDAH BUS NETWORK

to be not successful due to reluctance of passengers to mount the stairs and the vertigo induced. Consideration was therefore given to the provision of an express bus service accommodated on special lanes reserved on the existing road network. Because Jeddah is a large and congested city used by a number of different nationalities many of them inexperienced drivers it was considered that lane discipline could not be maintained and that increased congestion would therefore ensue particularly in the central business district. Another problem encountered was the substantial cost of land acquisition at a time of sharply increasing land values. The solution appears to lie in the provision of a light track railway linked to an integrated bus network backed up by park and ride facilities.

Saud Muhammed Mira

ART, ARCHITECTURE AND SOCIETY IN THE CITY OF JEDDAH

IN THE NAME OF ALLAH, THE BENEFICIENT, THE MERCIFUL

Ever since the time of our father Adam human energy has been closely related to work as the means for justifying mans existance. The Islamic religion teaches us to honour work and those who work. Our Lord says in the Glorious Koran: "And say, work; then the Lord, His Prophet and believers will see your work". Also in our Prophet Mohamad's words work is greatly exalted: "So, if the hand is the most important part of the body for undertaking work, it is also the main limb for thanking God".

Our prophet Mohamad himself encouraged Muslims to work. We are told that once he found two Muslims continually at prayer in the Mosque. He asked "Who is feeding them?" He was told "Their brother". Our Prophet Mohamad preferred therefore the brother to both of them. But even when mans survival and his existance depended on it work has never completely absorbed his time. He always found time to engage in different activities unrelated to work. the time he spent in doing so well we call "leisure time"; a period for enjoyment and rest away from the concerns of work. Here also Islam encourages man to enjoy those pleasures of this life which are not prohibited by Islamic teaching.

In one of Prophet Mohamad's speeches Muslims were required to observe three responsibilities: the responsibility to God, the responsibility to ones body and the responsibility to ones wife. Islam thus shows a balanced attitude towards work and leisure.

It is on these principles that the Mayoralty of Jeddah has based its intentions for the provision of recreation and leisure in the knowledge that they are indeed relevant to the social and economic life of the individual and his society.

Saudi society is based on a relationship established by the worship of God and the observance of moral and spiritual values linked to inherited disciplines and traditions which it is impossible to ignore or discard.

The Mayoralty's mission for establishing these values is assisted by the City's situation. Jeddah quietly and comfortably overlooks the Red Sea where the sky is eternally blue and clear and waves are brittle and smooth. This natural setting gives our City a chance to express itself as abstract man-made spaces of broad squares greened and planted. Where water is not available the creation of rock gardens suffices.

In consequence Jeddah has become famous for its many monuments, public gardens and fountains arranged as an open air exhibition for the work of distinguished artists from all over the world. In providing for these abstractions we did not neglect our own traditional environment or fail to look back at the inspiration of our own history and the monuments with which it has endowed us.

Because the sea and its boats were the main stay of life in the Hijaz we created "Boats Square" in Hamra where some of the original old boats were arranged in sculptural form as an evocative composition. Elsewhere the old obsolete salt water Kindasah (condenser) was re assembled as and abstract sculpture in "Pipes Square". Not far away the characteristic "Jars Square" offers evidence of an important element of the household and family unit. In "Palm Square" the formalised trees are read as symbols of prosperity and continuity.

Elsewhere, the Mayoralty did not overlook the eternal nature of the Arabic alphabet and the name of Almighty God is expressed as a monument 60ft high. Finally as the Arabs are characterised by generosity and hospitality a traditional Arab coffee pot marks the entrance to the grand palace in Jeddah.

Because the Mayoralty believes that art is international we enhanced our City with the work of famous artists including Henry Moore from England, Lafuente, Giovanni, Cashella and other Italian and Arab artists.

For a conservative society that refuses or has difficulty in accepting modernization this departure from normally accepted standards was an act of faith and considerable courage. Gradually however we have succeeded in stimulating the Saudi citizens capacity for critical appreciation and a taste for original environmental art of this kind. By allowing his emotions and thinking to respect the visual impact we have gradually stimulated an awareness of the relationship between development and the modernisation of the environmental heritage.

The day of recreating Jeddahs former art and architecture approaches.

May God bless us all, and crown with success the efforts of those who serve him.

Kamel Abdullah Komsany



Beit Bajnaid – one of five hundred buildings designated for conservation and recently restored to its former grandeur.

